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CATHOLIC STUDENTS' LEADERSHIP CONVENTION

A SUMMARY REPORT BY FATHER DANIEL A. LORD. S. J.

Dates: August 17, 18, 19, 1928.

Place: St. Louis, Mo. St. Louis University Auditorium, Gymnasium and University Church.

Title of Convention: Catholic Students' Leadership Convention Held Under the Auspices of the Sodality of Our Lady.

Reason for Title: We would have preferred to call the first meeting a **Sodality Convention**, but we felt that it was wiser to open the Convention to those who were not sodalists as yet, but who could be made sodalists easily.

Statistics. Priests 66. Brothers 7. Sisters 221. Girl delegates 760. Boy delegates 256. Total 1310.

Housing. The **priests and boy delegates** were housed at **St. Louis University** in the departments of Philosophy and Theology. A few of the older students under supervision, were housed at the **Melbourne Hotel**, across the street from the University.

The **girl delegates** and Sisters were housed at the **Catholic convents** of the city, the nearest one of which was three miles distant from the University.

This method of housing would not have been possible had it not been for the generosity of the **University authorities** and the sisterhoods and brotherhoods of the city, who graciously opened their schools to the visiting delegates.

Transportation. The students were met at the Union Station by machines and busses, carried to the University, and from that point carried by busses to the schools where they were staying. They were brought back in the morning to the University for the meetings and were returned in the evening ***under supervision.***

Food. All meals were served in the University Gymnasium. The record number eating at one time was 1250; this was at dinner on the last evening.

Discipline. The rules of the Convention were laid down at the opening meeting. And any infraction of rule was threatened with the penality of immediate return of the offending delegates to their town.

The boys lived under the **supervision of Jesuit Fathers** who, in addition to the Jesuits who came with the students of various cities, numbered several priests and scholastics from St. Louis University.

The girls were under the **supervision of Sisters** who brought them, the Sisters of the various schools in which they lived and a **group of married women** from the *St. Louis University High School Mothers' Club*, who accompanied them on the busses and checked them in at night and in the morning.

Staff. The convention could not have been a success had it not been for the very efficient management of the Jesuits who worked on it.

Rev. Gerald Fitzigibbons, S. J., director of The Queen's work, had complete charge of housing, food and transportation.

Rev. Martin Carrabine, S. J., had charge of the committees of students who prepared for the visiting delegates. He arranged all schedules, drew up all preliminary arrangements and handled the student committees during the days of the Convention.

Rev. William Puetter, S. J., was in general charge of the men delegates, lodged in our Philosophy and Theology building, he also managed all the services in the church.

Rev. Joseph Luther, S. J., had complete charge of

exhibits. In addition, we were assisted during the days of the Convention by Mr. Roger Lyons, S. J.; Mr. Hugh Mc Carthy, S. J.; Rev. Desmond Schmal, S. J.; Mr. A. J. Heeg, S. J.; Mr. Joseph Burleigh, S. J.; Mr. Joseph King, S. J.; and several other priests and scholastics.

The success of the Convention was due entirely to the self-sacrificing work and careful preparation of this staff.

Student Committees. The students of St Louis, almost to the number of five hundred, cared for the preliminary work of the Convention and were the reception committees, transportation committees, arrangement committees, etc., during the days of the Convention. The meeting proved to our satisfaction the enthusiasm of the St. Louis students and their eagerness to carry through what they considered to be their own Convention to success.

Arrivals. Two specially chartered trains and a number of special cars in addition to busses and automobiles brought the delegates from the various places. They represented:

1. 28 States of the Union, the District of Columbia Canada, and British Honduras.
2. 95 cities.
3. Over 160 high schools, colleges and universities.

Distances. The farthest delegate came from Vancouver, Washington. The next farthest from San Francisco, California. The farthest eastern point was Boston, Massachusetts; the farthest south, Tampa, Florida; the farthest north, Mankato, Minn.

Chief events. The chief events of the Convention included the following:

1. Solemn High Mass with a sermon, which opened the Convention.
2. The opening meeting with the addresses of welcome, the appointment of committees, etc.
3. Nine general speeches, at which the **discussions** of the students' spiritual problems, **by the students**, took place.
4. **Demonstrations** by St. Louis University students of Sodality Meetings.
5. Sectional meetings at which **the faculty met by themselves**, college students and the high school students had their separate meetings.
6. The crowning of the Blessed Virgin in the open air, with an act of consecration recited by all the students.
7. The closing meeting at which the **resolutions** were presented **by the students** and **awards** for the best exhibits presented.
8. A banquet during the course of which was presented a **dramatic visualization** of the ideal of the Sodality Movement and its reference to the life of the students.

Method of Procedure. In the discussions **the entire program** was carried on, and **all the speeches** made **by the students** themselves.

In advance **letters had been written to leading schools** throughout the country, asking them to appoint **one student to introduce each subject** and one student **to open the discussion**. When these students had finished speaking, the discussion was thrown open to the house. We had had some doubt about whether the students would be willing to talk **at any of these discussions**, but we found, as each speaker finished that **never less than three**, and sometimes as many as twelve, leaped to their feet to **claim the floor**.

Subjects Discussed. The subjects discussed included:

1. The Sodality itself.
2. The importance of the Sodality and its work.
3. The Students' Spiritual Union.
4. The Blessed Sacrament in relation to the students' life.
5. The Blessed Virgin and the student.
6. Practical attitude of students toward the Missions.
7. Catholic Action.
8. The students' apostolic duty.
9. Spiritual Advertising.
10. The students' duty toward Catholic literature and thought.

Resolutions. The resolutions, (which will appear later in " A. O.") give an idea of the ultimate results of the discussions.

Reports. The reports of the students left no doubt in the mind of anyone who attended the Convention of the students' **enthusiasm for their Catholic schools;** their interest in religious life and their belief of their duty and loyalty to Christ, imitation of the Blessed Virgin and of obedience to their Church. *Priests and Sisters listened to the speeches with spellbound interest.* Students talked simply about the duty of thanksgiving after Communion, how they prayed before the Blessed Sacrament, what they thought of prayer in general, what they believed an educated Catholic should be prepared to do, the obligation they felt to spread the faith among others, and **gave practical suggestions,** *based on experience,* of the way in which their ideals could be carried out. *These speeches in a digest will be sent in a later report.*

Attitude of Faculty. Except at the faculty sectional meeting, the faculty were spectators at the Convention but every one of those present felt the thrill of a new belief in our Catholic youth, a conviction that *our Catholic educational system is bringing up worthwhile students,* a deeper realization of the *responsibility of the Catholic teachers* to so fine a group of young men and women, and a *deeper enthusiasm for the Sodality.*

Exhibits. In the Gymnasium were hung the exhibits which had been prepared in advance **by the students**. These consisted of hundreds of *posters* on spir-

itual subjects, *slogans* expressing spiritual thoughts in a brief and attractive way and *spiritual bulletin boards* suggesting what should be hung in the various schools. Eight trophy cups were awarded for the best posters, bulletin boards and slogans.

Jesuit Meeting. On the morning following the Convention, the Jesuit Sodality directors, to the number of fifty-six, attended a special meeting. The reports of this meeting will be printed later on in "*A. O.*".

Next Convention. Though the students were eager for a Convention next summer, it is our hope next summer to have the following Conventions:

1. A Convention for the **sodalists of men's schools only** (1). To it will be invited only delegates from boys' high schools and men's colleges and universities.

2. A Convention for **Young Ladies' Sodalities only**. We feel that the largest woman's organization in the world is the Young Ladies' Sodality, that it is being neglected, that the Sodality spirit in it is largely forgotten, and that the Convention is necessary to wake these parish Sodalities (no school sodalities will be invited to this) to the real Sodality ideals.

Next General Convention. The next general Convention of school Sodalities is planned for the summer of 1930.

Further Reports. A digest of the meetings, and a digest of the comments that were made by various persons attending the Convention will be sent out later.

(1) This will probably be held at **Holy Cross College, Worcester, Mass.**

PRACTICAL QUESTIONS

" I am the Director of a Women's Sodality here and our men are grouped in a Bona Mors Society. But one of the men (manager of a factory) has long desired to be a Sodalist of Our Lady on account of his truly filial devotion to her. So he has been urging me to ask if he could not join the Men's Sodality of N., a distant city. But how could he go through his probation and finally be received, and even if received, would he really be a Sodalist? Two other men, father and son, painters by profession, are also asking the same favor. "

Answer 1) These men may apply (even by letter) to the Director of the Sodality of N. (Rule 23) who may admit them if he thinks fit. He can without difficulty have them go through a time of probation (Rule 24) in which they must make themselves familiar with the rules of the Sodality and their meaning. During this time they may engage in their own town in some of the works of zeal and charity which become the Sodalist (Rule 24). At any rate, for *valid* reception it will suffice that they signify, e. g. by letter, their desire to enter the Sodality, and that the Director also signify that he receives them as Sodalists (Rule 28).

2) These men might be received into a Sodality for boys or young men (*Summary of Indulgences and Privileges...* granted to the Prima Primaria Sodality, " 25, printed after the " Common Rules. ").

In either of these solutions, however, these men would hardly be more than *nominal* Sodalists.

A far preferable solution would be for them to search for eight or ten other men, willing to become Sodalists. Before they start to seek for such companions, let them first acquaint themselves well with the Common Rules and dip into some brief history of the Sodality so as to catch the spirit of the institution. Their appeal to their friends will thus be more definite, more intelligible and more enthusiastic, and on the other hand, it will prevent them from bringing in recruits who will finally balk at the requirements of the Sodality or turn out to be at most very nominal Sodalists.

Brief accounts of the Sodality are to be had in many languages, such as **Father Edmund Lester's** " *Story of the Sodality of Our Lady and Favorite Devotions*, " Burns Oates and Washbourne, 2d Edition, (74 pp. in Ist ed.) **Father Augustus Drive's** " *Historical Sketches*, " Kenedy, 1916, 197 pp. (very inspiring.) There is also " *The History of the Sodalities, etc.*, Boston, Thomas B. Noonan & C., 1884, 243 pp., a translation of the work of **Father Louis Delplace, S. J.**, (recently deceased) of the Belgian Province. **Father Garesché's** " *Sodality Conferences* " (First Series) New York, Benziger, 1923, pp. 363, would be very helpful as a *Commentary on the Common Rules*, though it would probably serve such men only as a reference book.

If such works are lacking in the Library (cf. Rule 63) of your Women's Sodality, it would be well to induce the Ladies to provide them; and once bought they could be loaned for this occasion and later they would serve excellently for the Woman Instructor of Candidates. (Cf. Rules, 18, 57.)

Students' Sodalities in Poland

(V. " A. O., " 1927, p. 64)

Before the year 1919, there were almost no Sodalities in the Polish Middle Schools for boys except in those under our direction; but last year 156 such Sodalities were founded and were joined by more than 7,300 boys, of whom 7,200 (that is to say, almost all) are subscribers to the Sodality magazine " *Pod znakiem Marji* " (Under the Banner of Mary).

Over all these Sodalities presides a *Central Council* formed of 20 delegates from the 20 dioceses of Poland, each of whom is sent by his respective Bishop. The Moderator General is a secular priest (and professor) who as a boy, was imbued by one of our Fathers with such admiration and zeal for the Sodality that since becoming a priest, he has been an excellent Director and a veritable apostle of the Sodalities.

Since the foundation of these Sodalities in 1919, vocations to the priesthood have been manifested by 300 Sodalists.

COLLEGE SODALISTS IN ACTION

St. Xavier's College, Palamcottah, India.

(From a letter of Mr T. Susai Paul, Sec'y of the Sodality).

In the Sodality of the Immaculate Conception established for the First Division students of our Boarding School there are 63 members and probationers.

Assist criminals to die well.

At the beginning of August, 1928, two Hindu (pagan) prisoners, condemned to death, expressed their wish to become Catholics. While they were under instruction, Sodalists visited them nearly every day, helped in teaching them, consoled them and prayed with them. These men were baptized on the Feast of the Assumption, and were given Holy Communion several times before their execution. On their last day, Mass was said for them before their cells. It was served by two Sodalists, who were present till the end, helped them with their prayers and assisted at their burial. The Sodalists who had a part in that good deed were themselves benefited by seeing the wonderful work of grace in these well-prepared souls.

Apologetics.

All the Sodalists are members of the College "*Catholic Truth Association*" founded on November 3, 1927, the object of which is preparation for the Lay Apostleship. Sodalists have read essays, and have taken part in discussion on "*Apologetics*", "*Miracles*" and "*Pantheism*".

Charity for Persecuted Mexico.

The Father Director called our attention to the Persecution in Mexico and made known to us the hints given in the "*Acies Ordinata*", for February, 1928. He suggested that of the ways and means advocated there, some might be taken up by our Sodalists, the more practical being as it seems a) Prayer and Sacrifices; b) Alms; and c) A Petition to the Holy See for the Beatification of our martyred brethren of the Sodality in Mexico.

I communicated with the Sodality in Trichinopoly, which has adopted the following means of helping the persecuted Catholics of Mexico a) Protest b) Prayer and Holy Communion.

Please let me know whether in the Central Secretariate or elsewhere something has been organized in the shape of

a) Collecting alms (even small amounts) for the above stated purpose;

b) Starting Petitions for the Beatification of the Causes of the Martyrs in Mexico.

Editor's Comment: Such are, almost verbatim, the contents of a letter recently received at the Central Secretariate in Rome. It speaks well for the energy and ingenuity of the Director, **Father G. Foreau, S. J.,** and is an excellent proof of apostolic zeal in his Sodalists. We publish it in the hope that other Directors who may have similar opportunities may reflect and find the way to introduce their little flocks to this and the other phases of the apostolate which according to the First of the Common Rules are among the ends to be attained by the Sodality, one of the expressions and tangible proofs of the reality of the Sodalists' devotion to Our Blessed Lady.

Our correspondent has touched on the resultant benefit to the Sodalists from seeing the work of grace. We may be sure that this experience has left them more than willing to help other poor souls in agony, and not only willing but possessed of very practical ideas as to how aid is to be given, a knowledge which sometimes seems to be lacking even in priests.

The interest excited in the sufferings of the Church in Mexico is also very consoling.

The Central Secretariate has never undertaken to collect alms for the Mexican Catholics, but has encouraged Directors to propose the sacrifice to their Sodalists. The alms thus collected have been transmitted either directly or through the National Secretariates of the Sodality to His Lordship the Bishop of Tabasco, **Rt. Rev. Pascal Diaz,** 30 West 16th Street, New York, U. S. A. Some Sodalities sent their contributions to the Director of the Prima Primaria in Rome, who in turn transmitted them to deserving Catholics in Mexico.

As to petitions for the beatification of victims of the persecution, see the article which follows.

"BEATIFY MEXICAN MARTYRS!"

Petition of Argentine Sodalists.

On June 15 last, 46 Sodalities for men and youths in the Argentine Republic, presented a solemn petition to the Papal Nuncio in Buenos Aires, respectfully requesting that the Holy See examine the circumstances of the deaths of so many Sodalists in Mexico at the hands of the present government, and that they be accorded the honors of the altars if investigation should demonstrate their fitness therefor.

The petitioners appealed to the Holy Father's Letter of August 2, 1927, addressed to Sodality Directors assembled at Innsbruck, in which the four Sodalists who fell before the firing squad in Leon, Guanajuato, were held up as examples of virtue and even as martyrs. ("A. O.", 1927, p. 65).

The petition was signed by 4 Sodalities of Seminarists, 6 of Men, 11 of Youths, 10 of Students, 2 of Workingmen, and 13 of Boys. The cities represented were Buenos Aires, Paraná, Santa Fe, Cordoba, Mendoza, Moron, Victoria, Avellaneda, Junin, Pigüe', Mar del Plata, Urquiza, Hurlingham, Chivilcoy, San Isidro and Alberti.

Secular and religious priests figure among the Directors thus showing that non-Jesuit Sodalities also took part.

Large printed forms were distributed, one to each Sodality, calling for the exact title of the Sodality, the class of persons for which it was erected, and the parish, college or church where situated. The place of the

seal and of the signature of the Director and the Officers was also clearly indicated.

When all the forms were returned they were bound into a handsome book together with the petition itself and an index of the signatory Sodalities. "*Nuestra Hoja*," the small but excellent Sodality Monthly of **Villa Devoto, Buenos Aires,** published a very good account of the event with photos of the petition, and some of its pages.

Hitherto no Mens' Sodality Federation has existed in the Argentine and this joint action of the male Sodalities occasioned a warm letter from *Señor Alfredo B. Errázuriz* of the *Chilean Federation,* inviting the Argentinians to unite. "*The Argentine*" he said, "*occupies a strategic position in South America and with its importance as a Nation, which no one disputes, it can exercise an immense influence in favor of the Marian movement in America.*"

THE PIONEER SODALISTS OF COLOGNE

BY SOME OF THEM

(Excellent results.) It is no easy matter to give an adequate account of the fruit produced in these few months by this youths' Sodality, because each member tries to progress personally and to lead the rest to piety, and the results increase not in number only but in greatness and excellence as well. We may single out a few from the mass.

In the first place, what the Sodalists have learned in the Sodality of the various things and practices mentioned above, they try to teach to others: to the landlords and persons with whom they dwell, and to other students of the college. Moreover they write at length on these matters to their parents and their friends exhorting them to begin to live better. They get many of the townspeople, both men and women, to weekly confession and communion, and such is the modesty and gravity of the Sodalists that externs exclaim in astonishment that the students of this college are angels of God, because there is nothing reprehensible to be seen in their morals, and they learn things from them which they had never heard of before. Dissensions and strifes between students or citizens have often ended in reconciliations through the Sodalists, efforts, and the afflicted also owe them many consolations.

(Instances of apostolic zeal.) It happened some days ago that certain persons for unknown reasons determined to hang themselves; but the crime was prevented by one of our number. Blasphemers and swearers are also diligently called to time. They have also reformed a usurer. Gambling, immodest dances, and songs, and other evils of the sort have been denounced and prevented to the best of the Sodalists' ability. They have dissuaded many from practicing magic or consulting enchanters. One of us even frightened his mother out of her intention of consulting the devil.

They will not suffer a single word against their patron, the Blessed Virgin to go by unchallenged, and they defend our Sodality which produces so much spiritual fruit, from every disparaging remark. And although these young men are all under the control of their parents, still they give as much alms as they can spare from what their parents give them. Poor Sodalists are the special objects of their bounty. Those who have nothing more to give away, often deprive themselves of breakfast or supper so as to give the food destined for themselves, to some poor members of the Sodality. When unable to help they earnestly urge their parents to liberal alms giving. Many fast out of private devotion; many, too, fast every Friday; numbers of them also practice other corporal austerities and would do still more if their confessors would let them. It would be a long story to tell how they instruct the people about them.

They teach their hearers not to omit grace before and after meals, to observe the fasts of the Church, and when fasting, not only to abstain from flesh-meat but even to take nothing at night *as food,* but only what is strictly necessary "*ne potus noceat.*"

They also teach the keeping of holydays according to the command of the Church. Some days ago, one of them induced a girl who had concealed a sin in confession through shame, to repair the fault, and many incidents like this might be related.

Many persons who did not communicate at Easter, were brought by them to the Holy Table, and when occasion offered many others were exhorted to embrace the religious life. Whenever any of the Sodalists return to their homes, they do not keep their instructions and admonitions for their own relations alone, but they talk frankly to priests and pastors about the way of preaching, hearing confessions and teaching catechism to the people, and other things which they have seen done by their teachers or which they have learned from them.

Contest with heretics. Controversies with heretics are one of the commonest occurrences with them and up to now our young men have always come out winners, greatly to the amazement of the heretics, who all wonder where the boys got their knowledge and power; and while some of them are indignant as well as astonished and others have passed from insults to blows, which our Sodalists have received in patienee, still others have entered into themselves, acknowledged the faith and embraced it. A priest who used to assert that in the Holy Eucharist the *bread* was there *with the* Lord's body was recently converted by them. The authority of the Roman Pontiff, the honor and invocation of Saints, the veneration of holy relics and images and other articles of faith called in question by the heretics, are constantly defended by the Sodalists with the arguments which they learned partly from their teachers in class and partly from sermons. According to the doctrine they received, they solve their adversaries' objections, and if anything turns up which they do not know, they are not afraid to humbly seek light from their teachers. Where persons have a habit of sneering at the Rosary, our Sodalists, as becomes true champions of the authority of Christ's vicar, correct them

sternly. They have converted many heretics and have succeeded in making them burn Luther's books.

If the young men have books which are of doubtful character in any way, they most glady bring them to their confessors to be corrected or burnt.

Devotion to the Holy Eucharist. The foregoing are daily occurrences which fill the letters which they hand to their Prefects every week and which are so numerous and varied that we have not told the tenth part of them. Quite a number of those youths agreed among themselves that after this Sodality of the Holy Mother of God was assembled in honor of the Blessed Virgin, they would try to honor the Blessed Mother's Son in every way that they could; because the mother conducts us to her Son and brought her Son into this world for us. But as we have Christ the Son present in the Sacrament of the Eucharist, they thought no honor to Christ would be more befitting than that which is rendered to the Sacrament of the Eucharist. Hence they thought out motives for worshipping the Sacrament of the Eucharist and for honoring it in the following ways.

1. They determined if possible to **hear Mass every day** of their lives, to **communicate** during it **spiritually** and at night to **examine their conscience.**

2. To **communicate weekly,** to wit on Sundays and the greater feasts of Christ and the Blessed Virgin, when the latter should fall on a weekday.

3. To be **always ready for heretics with** correct proofs of the Catholic doctrine on the Eucharist, the sacrifice of the Mass, and Communion under one kind, and with the solutions of the arguments usually brought forward by non-Catholics.

4. To always have arguments at hand to **persuade other Catholics to confess and communicate frequently,** and to explain the advantages accruing from hearing Mass every day. And in fact, through their diligence they have already induced many to take up frequent communion, some communicating weekly and others every two weeks or so.

Nor are members lacking who meet frequently and **confer about matters of piety,** good thoughts, divine inspirations, and other like subjects; in fact they have made it a rule that every week each must make some good contribution to the discussion.

(*To be continued.*)

SPARKS FROM OUR CORRESPONDENCE.

" The St. Louis Convention, " writes an eye-witness was a tremendous success. Faculty members kept very quiet; for the University, College, High School and Academy boys and girls were so eloquent and practical, so enthusiastic and sanely spiritual and so profoundly loyal to their Catholic faith and to the Sodality ideal, that we simply sat back and listened with amazement. I never saw anything like it in my life. It gave the lie to those who clamor of the Sodality: " *It can't be done.* " I only wish that all sceptics could have been present. Seeing, they might have believed. "

Distinguished Directors

By Father Augustine Lamprecht

(Austrian Prov.)

Fr. Edward Müller, secular † 1895; fdr. and dir men's and boys' sodd., Berlin.

Fr. Maximilian Klinkowström, † 1896; dir. men's and married women's sodd., Vienna, Graz and Laybach.

Fr. John Fiorovich, † 1898, dir. for many years of workingmen's sod. in Beirut.

Fr. August Brinkmann, † 1901; dir for many years in Feldkirch, Münster, and Copenhagen.

Fr. Francis Zenker, † 1901; dir. Innsbruck, Pressburg, Vienna.

Fr. Louis Fiter, † 1902; dir. stud. sod., Barcelona.

Fr. George Patiss, Provincial, † 1902; dir. Vienna, St. Andrew (Carinthia).

Fr. Philip Löffler, † 1902; dir. in Feldkirch.

Dr. John Chrysostom Mitterntzner, O. S. A., gym. dir., † 1903; dir. Brixen (Tirol).

Fr. George Daxenbichler, † 1904; dir workingmen's sod., Grätz.

Fr. Francis H. Eberhard, † 1905; dir. in Troppau,

Fr. Charles Ludwig, † 1906; dir. in Kalksburg. Pressburg, Klagenfurt and Vienna.

Dr. Ferdinand Schober, cathedral parish-priest, † 1906; for many years dir. of priests' and men's sodd. in Freiburg im Breisgau.

Fr. Antony Forstner, Provincial, † 1907 dir. at Prague, Vienna and Innsbruck.

Fr. Francis Ser. Hattler, † 1907; dir. stud. sod. in Kalksburg.

Dr. Francis Xav. Haberl, prelate, † 1910; dir. men's sod. Ratisbon.

Dr. Michael Seisenberger, professor of theology, † 1911; fdd in 1851 and dird. for 46 years, stud. sod. of Freising gymnasium.

Fr. Francis Xav. Widmann, Provincial, † 1912; dir. Innsbruck, Prague, Vienna, and Linz.

Mgr. John Stöber, parish-priest, † 1913; fdd. and dird. many sodd. in Vienna.

Dr. Francis Ad. Göpfert, prof. of theology in Würtzburg Univ., 1913; dir. univ. sod. for 13 years.

Mgr. Antony Hauser, † 1913; fdd. and dird. many sodd. in Augsburg.

Fr. Gregory Gasser, S. D. S., † 1919; dir. young men's sod. in Vienna.

Dr. Simon Spannbrucker, dean, † 1914; dir. stud. sod. for many years in Freising.

Dr. John Pfrogner, professor, † 1915; dir. schoolmistresses' sod. for many years in Eger.

Dr. Michael Haller, † 1915; dir. men's sod. Ratisbon.

Fr. Joye, Provincial, † 1918; dir. young men's sod. in Basle.

Dr. Anthony Schöpfleuthner, cathedral canon, † 1921; fdd. and dird. many sodd. in Vienna.

Dr. Joseph D'Ester, † 1921; fdd. and dird. many sodd. for 30 years in Bucharest.

Fr. Francis Xavier Schwarzler, Provincial, † 1925 dir. in Vienna and Linz.

Fr. William Eberschweiler, 1923, dir stud. sodd. in Aachen and Sigmaringen.

Dr. Hechenblaikner, † 1925; dir in Saalfelden (Salzburg).

Fr. Charles Leifert, Provincial † 1925; dir. in Vienna.

Fr. Henry Haduch, † 1925; dir. at Tarnopol and Cracow.

Fr. Francis de P. Boissl, † 1926; dir. at Pressburg, Innsbruck, Prague, Vienna and Steyr.

Fr. Elder Mullan, † 1926; dir. men's and school-mistresses sodd. Philadelphia.

Dr. Charles Mosterts, 1926; dir. in Düsseldorf.

Fr. Anthony Puntigam, † 1926; dir in Travnik, Sarajewo.

Fr. Henry Abel, † 1926, dir in Kalksburg and Vienna.

Fr. Rupert Wickl, † 1927; dir. in Linz, Mariaschein, Prague, Vienna, and Innsbruck.

Grätz, 22, XI, 1927.

A PASTOR TO COLLEGE SODALISTS (1)

Before you, in serried ranks, march the millions of student sodalists who have carried the banner of the Prima Primaria through three centuries of glorious achievement. What a grand heritage of noble service to God and country they leave behind! And what an inspiration to " carry on "! They have written their names indelibly into the pages of contemporary history, and the story of the Church indefectible for the last 350 years cannot be told without reference to them. " Son, behold thy mother! „ St. Peter Canisius heard the Sodalist's call, and under the magic spell, he became the second Apostle of Germany; St. Peter Claver listened and wore himself out as the Apostle of the Negroes; Blessed John de Brebeuf caught up the challenge and vied with the tomahawk and the arrow-head to bring the savage Indian to the feet of Christ, until today we venerate him as our brother sodalist-martyr. Out of the ranks of sodalists, the spiritual children of Francis de Sales, Alphonsus de Ligouri and John Baptist de la Salle gained their sainted Founders. Sodalists have sat on the throne of Peter in the person of Pius IX and Leo XIII and true to their student pledge, they enthroned their Immaculate Mother in the hearts of the faithful. Emperors and Kings like Maximilian I and Sigismund III of Sweden came down from their thrones to kneel as humble sodalists at the feet of Mary. Do you know that the pen of Tasso was the pen of a sodalist? And the tongues of Bourdaloue, Fenelon, and Bossuet were fired to sacred eloquence in proclaiming the glories of Mary; while the brush of Van Dyck and Rubens never grew weary in perpetuating on the immortal canvas the sodalist's call, " Son, behold thy Mother! „.

Such is the tradition of leadership and scholarship that challenges to action this gathering tonight. Today, you forge your weapons for the combat; tomorrow you use them in the fray. For the proper perspective of this Sodality is not encompassed by the College walls nor are its obligations cancelled on your graduation day. There is no time-clause in your Sodality diploma which confines your leadership to scholastic effort. A sodalist once a sodalist forever, and never more the sodalist than in the part you play defending the claims of your Mother church not so much by what you say as by what you do.

Whether you like it or not, you cannot hide your light under a bushel, for the kind Providence that made you a Holy Cross man, a Catholic college man, a child of Mary, made you also a leader for Christ. " Unto whomsoever much is given, of him much shall be required " (Luc. XII, 48) must ever be the Catholic college man's examination of conscience.

If education is to be used as a legitimate excuse for lethargy in the practise of the faith; if a Catholic college diploma is to be made a bill of divorce from the code of prayer whose first law says that a man is only great when he is on his knees; if his presence at the Communion rail is to match in frequency his payment of a tax-bill to the government: if only the ignorant let God regulate the family circle, then I can well understand why " when ignorance is bliss'tis folly to be wise ". But rather let us, as good philosophers, deny the major and go on.

The fact is, that in the ordinary course of things, **the fate of Catholicity in any parish, is in your hands,** and not only the interests of the Church as such but the **salvation of immortal souls** is in your keeping. " Actio in distans " has no place in the parochial equation and souls must be helped and saved through the efforts of those with whom they come in contact in the daily routine of life, and the Catholic layman can ofttimes get a hearing where no priest will ever get a chance to preach.

Teaching by example is admittedly the most far-reaching of all methods of instruction. Many outside the Church never meet a priest, never hear a sermon, never read a Catholic paper. For them, the individual Catholic is the Catholic Church, so that the loyalty of the one becomes the glorious conquest of the other. You and I have known of sons who were nursed into strength and success by a mother's fostering care but they lived long enough to forget the lesson of filial, love and they sunk the poison dagger deep into the very breast that fed them. Your duty then as Sodalists is clearly defined. You lay now the intellectual and moral foundations for your future contribution to the Church of Mary's Divine Son.

(1) Extract from a sermon by Rev. John J. Foran ('09) pastor of Shelburne Falls, Mass., at the reception of Sodalists at Holy Cross College, Worcester, Mass, May 7, 1928.

EDITORS USE " ACIES ORDINATA ".

" *Madonna* ", published at Melbourne by Father Michael Watson, S. J., for the Australian Sodalities, reproduced several articles and items in its October number which have appeared in " *Acies Ordinata* ". Similar excerpts have been made by other Sodality periodicals.

Naturally, the " *A. O.* " Editor is quite pleased, since one of his aims is to furnish useful copy to Directors and Editors.

Again, it is pleasing to find that Father Watson and others editors are carefully following the rule made by Very Rev. Father General (Cfr. " *A. O.* " 1927, page 32) that, except among Ours, **no mention be made of " Acies Ordinata ".**

SODALISTS OF MARY
SOLDIERS OF CHRIST THE KING

Priscillian Morales Serano, who died in action in the ranks of the Mexican Liberators, September, 14, 1927, was born in the city of Aguascalientes July 4, 1907, his parents being Don Luis Antonio Morales and Sra Guadalupe Serrano. In 1922, he entered the Institute of Sciences, in Guadalajara, then under the direction of our Fathers, beginning his studies in the preparatory department, where he completed the first and second school years but was prevented from finishing the third year owing to the persecution directed against him on account of his Catholic attitude. After passing a month in Mexico city, he returned to Guadalajara where he continued to be active in the Catholic cause, until his departure on July 23, 1927, to join the Catholics under arms. His death occurred on the borders of Jalisco and Zacatecas on the same day as that of his friend and fellow-Sodalist, **Jose Apolonio Gonzalez Jimenez,** a sketch of whose life follows.

Jose Apolonio Gonzalez Jimenez, who died September 14, 1928, on the mountain known as "Loma de las Culebras" in Los Altos, Jalisco, was born on May 4, 1907, in Tuxpam, State of Nayarit, to Don Gregorio Gonzalez and Doña Maria Jimenez de Gonzalez. He was baptized on the day of his birth and at 4 years of age commenced his studies in the school conducted by the Parish-Priest. At eight years of age, he made his First Communion, and some time later passed a year in the Seminary of Tepic. Moving with his family to Guadalajara, he first spent six months in a public school and then passed to the Institute of Sciences, directed by our fathers, where he commenced the first year of the preparatory department, in the scholastic year **1923-24.** There he **joined the Sodality of Our Lady,** being received by **Father Albert Diez de Urdanivia.** Distinguishing himself very soon for his virtues, he was elected in a short time **Consultor** of the Sodality. His good conduct and success in studies soon placed him among the first students of the college.

In 1924, he was elected Secretary of the Sodality, an office which he continued to fill with perfect satisfaction throughout the year. What singled him out the most among his fellows, however, was **his zeal for teaching catechism** in the Church of St. Camillus. It was only natural therefore that his companions should begin to think of him for Prefect of the Sodality, and their opinion was confirmed when in the first "proclamacion de dignidades" he was named "Instructor," and in the second "Prince" of the First Division. Nominated by all the Consultors as first choice for **Prefect,** he was elected to the office on October 3, 1925. The next year saw him re-elected to this post, in which he continued until the closing of the college on December 21, 1927. All his companions testify that he ***never missed a Consultor's meeting nor a single catechism class*** at St. Camillus. From his first entry into the college, he was **a daily communicant**.

On the closing of the college, he joined the **Catholic Young Men's Association** (A. C. J. M.) and was at once named president of the Study Circle in the Parish of San Miguel, and **Head** of the parish group of the A. C. J. M. Here he threw himself into **every sort of activity**; distributing religious propaganda literature, upholding and spreading the boycott, collecting money for the defense of Catholic liberties, visiting the poorer sections of the city to animate all to labor and union in the sacred cause. Finally in July, 1927, in company with his friend and fellow-Sodalist, Priscillian Morales, severing the ties of affection which bound him to his parents, he went to share the hardships of the Catholic soldiers, among whom he lay down his young life in the succeeding September.

To the virtues of this distinguished Sodalist, we may add as another indication of his fine spirit, that he **slept very little** in order to find the time necessary to teach several classes for the support of his family, to attend others for his own instruction, and to engage in the various activities outlined above.

"WOULD YOU APPROVE

a rule that no more than **a fifth of the student-body** should be allowed to enter the Sodality? There are too many boys *in our Sodalities which therefore do not form an* **elite.**"

"Really we cannot approve such a rule", we deprecated. "Rather would we insist on the following plan."

Let **every one** enter as a candidate *if he promises seriously to observe all the rules.*

Then **instruct** him thoroughly through *Sodalist instructors* and the *Father Director.* And let the instruction be both theoretical and practical,–**theoretical** on the rules, developing their content a bit and **practical** by exercising the candidate in works of *piety* and *external activity.*

Drop the candidates who do not measure up to a high standard during this probation. Admit the rest, but when they begin to fall behind, **admonish** them; if that does not sufficiently reform them, **suspend** them for a time, and if they still be unconverted, gently but firmly **dismiss** them. Let them see you do it *with great regret,* and all for their good, to spare them from continuing in *a false position. Sympathize* with their only-too-natural repugnance to keep up with the high degree of sacrifice and devotion which the Sodality exacts; let them feel that you still *respect* them and confidently *expect* that they will keep up some of the less onerous practices of piety and charity which they have practiced in the Sodality. Thus they will leave the Sodality *as friends,* and they will not have to down bitter recollections of a humiliating dismissal if grace should ever again invite them to present themselves as candidates.

Given the weakness of human nature and its very natural disinclination to serious sacrifices, **a rigorous execution** of this policy, will probably leave your Sodality with few members; but whether few or many, every one of them will be *an elect soul* and your Sodality will be a group of **real lay-apostles.**

Editor : *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

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